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will not bear examination. In the first place, the writer, in order to prove his case, assumes that there are more wandering lunatics at large now than twenty years ago. This assumption is contradicted by the facts of every-day experience, and also by public documents, which conclusively show that there is a greater readiness to commit lunatics to asylums than existed a generation ago. The increased numbers of these inmates are an incontestable proof of this. In the second place, the writer omits all cases of lunacy which occur within a month after admission into prison. But, inasmuch as three-fourths of the local prison population are committed to prison for less than a month, it is evident that all calculations based upon the omission of three-fourths of the facts must be absolutely fallacious. Finally, no account is taken of the effect of previous imprisonment in producing insanity, although the committee emphatically state that it is among the previously imprisoned that mental instability and unsoundness are most commonly found. A reference to these facts is sufficient to show that the question of insanity in prisons deserved more careful examination than has been accorded to it by the writer of the memorandum.

An examination of the conditions which tend to produce insanity is the only way to acquire a knowledge of the means by which this most fearful of all diseases may be avoided. Dr. Maudsley believes that the best preservative against madness is to possess what he describes as "a good, sound animality, a wholesome solidarity of body and mind." This opinion at once brings the subject within the sphere of ethical considerations. A wholesome solidarity of body and mind can only be attained by the harmonious education and cultivation of all our faculties. Mental balance will tend to increase in proportion as practical efforts are made to realize this great end. It is only by efforts of this character that the tendency to degeneration in human nature can be prevented, in the words of Dr. Maudsley, from exceeding its capacity for development.

W. D. MORRISON.

LONDON.

THE MELANCHOLY OF STEPHEN ALLARD: A PRIVATE DIARY. Edited by Garnet Smith. Macmillan & Co: London and New York, 1894.

Whether this be a genuine Diary, of the Amiel type, or a book written by Mr. Smith, it possesses distinct interest. The diary

form has certain obvious advantages. Curiously *naïve* statements are made which throw light, perhaps more unexpectedly than the author intended, upon the fundamental assumptions—mostly fallacious—of pessimism. These may fairly be taken as affording compensation for the absence of anything like systematic treatment of the subject. The book is one to be dipped into occasionally rather than to be read straightforward in the ordinary manner. Its strength lies most of all in the extraordinary variety of information possessed by its author, and in the often luminous suggestions which he makes respecting the writers with whom he has familiarized himself. Some of his remarks about Marcus Aurelius and the Stoics, about Pascal, Hegel, and other notable thinkers are admirable, and show an unusual amount of insight. They are frequently put with a freedom from prepossession which is at once refreshing and stimulating.

To the ethical student the most attractive feature of the work will most probably be found in the witness which it half unconsciously bears to the essential unreasonableness of melancholy. Passage after passage of this nature might be quoted, but one or two specimens must suffice: "Beauty is but an accidental, momentary harmony in a world of almost constant discord, and woe to him who cannot make shift to endure the discord." "To be a man is to be self-conscious; and to be self-conscious is to be diseased." "*Pectus facit theologum*; it was the heart that made me a Christian—though a Christian without a creed. Solitude was best, *beata solitudo—sola beatitudo*." The interest of the work is literary rather than philosophical; but it is well worth perusing, and it can be kept beside one for reference—which is more than can be said for most of its kind.

R. M. WENLEY.

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LAW IN A FREE STATE. By Wordsworth Donisthorpe. London: Macmillan & Co., 1895. Pp. ix., 312.

The author's preface is characteristic and worth quoting.

"Twenty years ago I took a census of the individualists in this country, and I found that they could all be seated comfortably in a Bayswater 'bus. Twelve years ago I took another, and I found that their number had increased to about three hundred. This increase I attributed mainly to the teachings of Mr. Herbert Spencer. At the present time the individualists of England may be counted by thousands, and perhaps tens of thousands. I attribute this further increase